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final outcome and to certain intermediate steps in purposive experiences, both objective and subjective.

2. The sense of fitness or unfitness does not appear in all purposive experiences. In simple purposes I assent to the forethought and the act proceeds to its fulfilment, usually with no judgment concerning the correspondence between forethought and outcome. It is only in complicated situations, or where attention is focused on the experience for the sake of psychological or ethical analysis, that the sense of fitness becomes explicit. To read it into all cases of purposive action is an instance of the psychologist's fallacy. Similarly, the sense of unfitness appears only when the fulfilment is impeded. But an implicit "fitness" or "unfitness" appears to characterize purposive experiences generally.

3. The fitness factor is psychologically distinct from the forethought. The characteristic mark of the forethought is its future reference, while the fitness-unfitness experience involves a sense of correspondence or disparity. It is not merely a judgment, but involves an hedonic element as well.

This completes our analysis of the purposive consciousness. So far as the present writer can discover no other mental data enter into the experience. Certain elements, which at first sight seem to present distinct characters, on closer examination reduce to one or other of the five factors already noted. In particular, the sense of choice, volition, or fiat is really nothing more than assent reinforced by the feeling of personal dynamic efficiency.

The distinctive feature of the purposive consciousness is thus seen to be an inversion of the usual temporal order of certain members in a series of experiences. In the purposive consciousness the idea precedes the perception, the general precedes the particular. The extent of this inversion is recognized in the judgment of fitness.

HOWARD C. WARREN.

PRINCETON UNIVERSITY.

(*To be continued.*)

REVIEWS AND ABSTRACTS OF LITERATURE

Art in Education and Life. HENRY DAVIES. Columbus, O.: R. G. Adams and Company. 1914. Pp. xii + 324.

The value of a book is obviously relative to the audience to which it is addressed. Dr. Davies tells us that his work is "intended for the general public, or that portion of it that is interested in the discussion of education, as well as for those actively engaged in education." For such

persons—teachers in the public schools and the active molders of public school policies—his book should prove of value. Partly a tract—his subtitle is “a plea for the more systematic culture of the sense of beauty,”—partly a manual of the resources and opportunities of the schools in the field of esthetic training, a general view of the whole subject is given which we should rejoice to see widely assimilated. The chapters on “the Esthetic Resources of the Schools,” “Methods of Developing Taste,” and “the Educational Value of the Drama,” contain much that is pedagogically good. But along with this good there is not a little that bears the countenance of perversity. For example, such a statement as that “the grammatical and prosodical study of language should never be based on literary works,” would naturally suggest the question, What under the skies is such study to be based on? And when we are told that by it “the taste is likely to be vitiated for what is beautiful,” we can only wonder what can be Dr. Davies’s conception of a “literary work” and its function. Nor are we reassured in regard to his theories of taste by his own literary practise. It may seem unreasonable to expect a more than common literary excellence in a work on esthetics, though the reviewer must confess to such an expectation,—in the case of Dr. Davies grievously disappointed; wordiness of the most laborious type is his obsessing quality. But it is to be assumed that the readers to whom Dr. Davies’s book is addressed will possess native powers of discrimination.

H. B. ALEXANDER.

UNIVERSITY OF NEBRASKA.

A Class-Room Logic. GEORGE HASTINGS MCNAIR. Nyack, New York: The Ethlas Press. 1914. Pp. vii + 500.

This new text-book in logic, like a great many others, finds its chief justification in the fact that a teacher of logic is likely to find his own book better suited to his needs than that of any other author.

The present book is definite, clear, and formally systematic in the extreme. It is very complete as regards the topics in deductive logic. The paragraphing and the typography are such that no student who can keep his mind on the matter can fail to see the relation of topics, and if he should fail, the outline, the summary, and the review questions at the close of each chapter would make his ultimate escape impossible. The problems for original thought and investigation which close each chapter are frequently helpful and suggestive.

Only three chapters of the twenty-one deal with inductive logic and scientific methods. The last two chapters have to do with logic in the class-room and logic and life. Throughout the book there are many suggestions for practical applications which should be of use to teachers in the schools. The author is a member of the staff of the City Training School for Teachers in Jamaica, New York.

ADAM LEROY JONES.

COLUMBIA UNIVERSITY.